ROUGHP Return to John Estridge after proofing

Helen: please include transcriber's name at end. The last part has not yet been typed

M 2333

Thursday Lunch
Barn

December 6, 1973

[redacted]
Must Remain in
Transcription Room

LUNCH

MR. NYLAND: So, how was your morning? Good, good. Who ~~has~~ said Worked? Can you tell us about it?

Manouche: I find that ...I had a vision ~~an actualization~~ of the way I Work. I am now thinking mostly of impartiality because the emphasis is more mostly on my emotions and the energy seems...How can I fit the concept of God that what is direct to me—I made the question to ask to the Vision of I— which I can ask for some information about myself

MR. NYLAND: You know Manouche, when one has a relationship towards God, there is definitely something within oneself of an emotional nature and it is translated in some terminology with your mind.

First, you might say, that you are grateful for your own existence and you give thanks to God that He allows you to live. The second is that you have a feeling that you have gratitude for having received ~~receiving~~ life and also the responsibility for doing something with it. Then, in the third place, you consider yourself, you hope, that you are capable of doing that, whatever the responsibility is that you can fulfill for God himself, because you love Him and you think He loves you. You want to make sure that He continues to pay attention to you. And therefore you follow, as it were, His commandments. This attitude that one has then, regarding God, to say in the presence of that, I feel that I am really incapable and that I really do not know very much than only, the only thing that exists is a wish to want to do something and I constantly would like to have guidance for that ~~wish~~ purpose,

I first reduce myself as much as I am able, to practically nothing in the presence of the Lord, simply saying 'everything is the Lord and belongs to that ~~which~~ what I call the universe and life as a whole, and I'm just a little bit of a ~~s~~Somebody who happens to live and happens to realize that there is a meaning for my life.' With that kind of a reduction of that what I am I lose everything that I have as far as my own self-love is concerned, and my wish even to think that I know what is good for me. I also in prayer try to say that what I know is not right and please tell me what I should do. The answer from God is ' You just try to Work on yourself by the acceptance of whatever you are instead of saying you ~~are~~ that are capable of certain things. All you are capable of is the acknowledgment of the fact that you exist.' And with that, God withdraws because he leaves you to your own devices.

Then a person starts to Work in accordance with that kind of a command and he feels that every once in a while he ought to be reminded because he cannot sustain himself sufficiently . And he doesn't want to bother all the time God by keeping on praying to Him because God has other things to do, and we are only a little bit of a speck of dust. When that realization is there you pray for guidance, that something can perhaps be given to you ~~to~~ which will take the place of God and remind you of this particular kind of a vow that you have undertaken; at the same time the attitude toward ~~yourself~~ oneself does not change, then as it were, to understand more about your ordinary life, the way it is and why it is, you need some guidance for that and then God sends ~~you~~ a Messenger from Above in the form of an 'I' and it tells you what ought to be done. ~~because~~ He says I will give you the principle of life, provided you can arrange in such a way that that ~~was~~ is taken care of so that when it ~~was~~ is taken care of for you and you have your 'I', that you are willing to listen to it, and whatever it will tell you, and that you will follow the

commandments of the 'I' exactly the same as you would follow commandments from me, the Lord.

This is the reason that when I say to myself, first I become as if nothing, I establish a new relationship of that what I am in the hands of 'I', wanting this 'I' to tell me what I should do and the 'I' simply says 'let's start with A as if, let's start with you, knowing this personality knowing the presence of 'I' with you, so that 'I' then knows that you exist and can tell you that you have to exist and then the little 'I' asks you to accept that what you are for whatever that it is. That's the first rule, that is A. After one has understood that what is meant by this process of observation, the 'I' adds a little bit more to it. He says I say now he for 'I' - 'I' says to you 'in order to have a true knowledge of yourself, it is necessary that that what you now observe is observed in impartiality. That is an addition that has to be put for the functioning for this 'I' in relation to you, so then you say all right, I will try to be impartial to that what I am, I will eliminate all my feelings, my likes and dislikes, I will try to be what I am in an unconscious state without any wish to change it. And 'I' says 'Yes, that is right, now I will add another something that we call C. And the 'I' says 'this C is very difficult because you have to understand what is really meant by the addition by this kind of concept.

The 'I' says 'we will use the word simultaneity for it. but it has to be explained by that what has to be present. The explanation is that you will only become more free of yourself when you understand what effects are at the present time with your thought-forms, the way you are thinking , to what extent the thinking ~~continues to the vantage (?) of yourself,~~ continues to the bondage of yourself, the way one is bound, particularly by one's mind is that the thoughts continue to consider yourself, and that for a long time the mind

already in unconsciousness has assumed that it has all kind of knowledge about yourself which, at certain times, ~~can~~ could become useful for ordinary life, but are quite unuseful for the development of yourself. It is necessary to become free from the functioning of your mind, and in order to understand that, the little 'I' sometimes even will explain that a man, when he lives on Earth, is subject to influences of the future and influences of the past, and that both take place in the mind as it is, but that the mind at the present time is not capable of understanding what is really in present.(?) That is, a present to oneself. So the 'I' continues to explain.

We mean by C that you have to understand ~~(the?)~~ concept of a moment in which time is eliminated, meaning by that whatever takes place for the future in anticipation, and whatever takes place in your mind when you have a memory, has now to be changed into an acceptance of yourself, also as you are at the moment when you are, and for that reason all functions of the mind associated with associations themselves, also has to be eliminated. The same way as with the feeling, ~~as~~ that which is liking and disliking has to be eliminated in order to come to the true concept of the reality of yourself. So the 'I' simply continues to teach. At the same time it starts to check upon you, to see if actually that what you are in an unconscious state, and understands what is meant by awareness, what is meant by simultaneity, and what is meant by impartiality. We do that but with one's ordinary mind, constantly it is in the presences(?) of some kind of a guide that we say , this is my 'I', as if that 'I' represents God to me. And in telling me as a Messenger from Above that I then hope gradually to accept, I strip myself from the bondage of this Earth in order to prepare my Soul for being able to go to heaven.

You see the relationship, the difficulty ~~of human emotions~~ with

is that you think if you introduce these concepts, that you lose the love of God, and you don't. That's exactly because God loves you, that He will send something to take his place, that for the time being God has no particular desire even to associate with you. The 'I' will, God is (?) because you create it and you make it come into existence. And the 'I' gives the opportunity that saying if you now try to fulfill in accordance with these rules of ABC for Work, that then your emotions will be satisfied in the end because the 'I' says, it is not necessary for me to exist all the time, all I wish to do is to tell you what to do to get free from the bondage of Earth. After you have lost the bondage that is if (?) you have that freedom, the 'I' will again disappear. It will go back to where it came from, as it were, and then in the place there will be a full relationship of your emotional body regarding the law.

Manouche: Thank you, Mr. Nyland.

MR. NYLAND: All right. With this end in your thinking and in your feeling, you must not be afraid every once in a while trying to formulate a little bit in order to get clear about the meaning of Work. All right.

Yes, Shelley.

Shelley Bubnaiuto: Yes.

Sunday afternoon when you told us to spend fifteen minutes ~~to do what - Shelley - spend 15 minutes~~ with ourselves ~~(yes -)~~ after lunch, I had a very strong emotional experience and I wanted to give myself up totally to it. I wanted it to intensify, and I took it as far as I could and I felt it put me in a very different plade, and I wanted it to remain with me during the day, so the rest of the day was - I really felt that I ~~was really loved~~ went very low and I wondered if taking that emotional experience in that way, going very high and going very might have affected that, because we talked of

low - I'm not sure of the meaning, or if I should not have given myself up to that maybe tried or ~~trying~~ to Work simply instead.

MR. NYLAND: An emotional experience, when it goes quite deep, and it shakes you all up, it is necessary to maintain that state as long as the emotion is willing to stay with you. An emotional form of energy can be contained within one as long as there is that wish to hold onto it. If that wish was the only thing that existed within oneself, you could go on with that emotional state as long as you really could live, but there are so many different requirements also pertaining to the wish, that gradually this kind of a wish diminishes. Then the capacity of retaining the emotional energy is also reduced. That is I want to utilize an emotional state so that I get from it as much as I can, I should use it then as a stimulus for Work, because that's the only way I can retain the emotion and transferring it or converting it into a different quality of experience which still belongs to the emotional state, so instead of letting it die out by itself I will try to take as much as I can for the purpose of Working on myself, because in that I translate it into an actuality of a existence of consciousness and conscience, and that is the way I become responsible for an experience of an emotional kind, so that then I won't lose it in just saying "Well, I've had that," ~~what I got then,~~ but at least extracting from it as much as I can.

You understand that?

Shelley: Yes. It wouldn't have affected the rest of the day, it's just that I myself forgot it and let it go by.

MR. NYLAND: Yes. Only comes (2) a little bit superficial about it even for the sole reason, one is not used to extract energy from that which is an experience, because an emotional state becomes obvious when it is different and when it is deep, that something special is happening. So with that, of course it is called to your attention,

but the way one should be in ordinary life is exactly to have that openness to all opportunities or to all things around one, which then can be extracted for the purpose of using them oneself instead of letting them bounce off in superficiality in ordinary forms of reaction. And so the solution to this kind of a form of an emotional experience is only to see what actually should take place in my ordinary life by remaining affected if I possibly can by a variety of different things from the outside world which then could, instead of reacting, ~~that I react~~ to them (?) I would let them penetrate within me to extract from it whatever there is as energy for my purpose of wishing to grow up. Ultimately a person must become much more sensitive to everything that exists around him, in order to extract from it whatever form of energy there is available and that he, at that time, when he is living then and under such conditions in which he then exists, will be able to extract from it food for the development of his inner life. All right?

_____: Mr. Nyland. As I understood it when you spoke to Manouch, just then a while ago, you talked about 'I' and the kind of device to reach an emotional body and have a relationship with God. And you say that as I am now, without an 'I', it is difficult to have a relationship to God and I wonder if there can be another approach that, through coming to oneself and through openness and every once in a while giving (?) and looking within one can find that relationship with God.

MR. NYLAND: But I'm afraid that God won't come. I think one has to realize how difficult it is to lose oneself. when I talk about this question of becoming really as if nothing or that I actually consider myself a speck of dust, I think a tremendous amount of real insight has to take place into what I actually am. And I have to lose my

life. The way it is at the present time manifesting. And if, I don't do that or if I don't have the proper attitude towards it, God is not interested in you. One can ~~When I~~ use the word, of course, 'pray to God,' that doesn't mean that he is interested at all in any person who is unconscious, they perform a certain task. Because he certainly has left to the archangel and others, they will take care of it. I would almost ~~don't~~ say God has no business with the earth. He has to do it regardless with whatever else he has to do, he will assign certain duties to different people ~~certain~~ at lower levels simply to keep that little bit of metaphor - who is then in charge of what is the earth to do whatever the conditions are there and mankind who ~~that~~ happens to live upon it. So it is quite alright to say I wish God could come to my room and I would like Him to sit there and I'll do everything I possibly can and give him a nice chair, but you see that's only fantasy. Everybody is so completely bound by what he is doing at the present time in an unconscious state, is so completely bound by the existences, different relationships of the earth itself, the attractions which ~~that~~ are there on ~~from~~ the earth, the conditions under which we live which we call unconscious and which we call asleep. God himself is not even coming to wake you up. So it's quite allright to say, is there another way, there is no other way. There is ~~when~~ only to lose yourself-that is the way, that is the way one has to understand what one is, and when one starts on that particular road, you have a proper attitude, your own magnetic center tells what you are as an expression of your life. Try to understand that situation, because that is the Terror, terrible?) Here is a little magnetic center pure and undefined and completely free from any kind of an expression. It just is, as eternity of life -- and that little magnetic center is looking at the manifestations of life being expressed by the body

or by the sources of feelings. And I think when this magnetic center actually comes to the conclusion, 'ah, that's the way life is being used,' This magnetic center if it could be that way would be disgusted. It would say, 'look what those people are doing with my life.' And unless you understant that is the relationship, you really will not understand what is meant by ~~the~~ having to work, because work means you have to undo exactly these kinds of a concept that everything that we do is hunky dory. We are stupid fools, we are -- in the sense of unconsciousness, and when we are asleep you might say even we are unaccountable. The whole idea is to wake up, to change the unconscious into a conscious state and quite definitely into a Conscience, and that is not an easy task. Read the "The Terror of the Situation" that is a good explanation by Ashiata Shiemash of what actually is the case on this earth with us in our unconscious state the way we are, constantly reacting, misusing life, spending it as if we own it. All we are is guardians for a little while because we have this body. -- Don't fall into the trap of thinking emotionally that God is going to be there because you are supposed to be emotional, and you would like it. God knows what he is doing to talk about omnipotence, and we have to try and find out, what he is actually thinking, if he thinks, or what is God aware of, or what is God's omission, and why do we use such terms because they are completely foreign to us. There is nothing in us as we are which can understand the word omni. I object to the emotional approach and I never have wanted to talk about it, because immediately it's accepted as if I just became emotionally and deepened myself a little bit that I will become objective and I don't at all, I stay asleep and I die exactly in a sleepy state with all my best feeling. But it does not mean that the emotions

haven't a task to fulfill, quite definitely I have to have love for the possibility of wanting to work; that's my emotion. That is emotion. Love will bring me out of the state of this terror that is why I want to be emotionally involved in it. I have to see it as something that will save my life. Allright - I hope you know what I mean, don't make it flippant.

_____: Mr. Nyland, I had an emotional experience and it seems to be in my body and I tried to Work then is that right?

Mr. Nyland: I don't know, how would I know? We all have emotional experiences. Sometimes we simply say I have a feeling. When it deepens a little bit and I include more reasons why my emotions should exist, and it is a little bit more than just for myself and my love for myslef, but I include love for cats and love for dogs and love for animals and love for plants and love for little bits of human beings and love for friends and love for enemies, I start to include much more than that kind of a world and I call it then emotional states, an expenditure of energy for the benefit of other people and other things beside myself. Now, of course, that is my ordinary life. It is given me in order to have a certain form of an expression which I call emotional, partly ~~out of~~ I would say to give balance to my mind and ~~in~~ my body. So now to what extent that kind of a state realizing what I am, can help you to work, if the ~~teught~~ thought or the feeling is now directed to yourself and the realization that you are not as yet grown up, and that you have to wake up, and that You want something to really look at you and that you feel that ~~there~~ there is a necessity to do something about yourself in order to develop things which are potential, all of that, of course, preceeds any kind of a desire ~~of~~ to wanting to Work. But if you come to the conclusion that you actually want to Work, then go

ahead and work and you can use your energy, all right?

_____: (Person talking) and you mentioned to Shelly becoming sensitive to things around you, poor motivation, I've been very interested in that and there have been experiences where that has happened, but, I don't know where they come from. I would inquire about it.

Mr. Nyland: Do you know why the sun today is a beautiful day?

::::?????: No, but it is beautiful.

Mr. Nyland: O.K. so you accept it. If you want to become an astronomer or meteorologist or something like that, there it's alright. You can probably say it was because it was in North Dakota and now it reaches here, but it doesn't make any sense.

_____: (man talking) it seems that if that could help me to work that it would make sense.

Mr. Nyland: Look around. This post here can teach you to work, this structure, the shapes the way the grain is. It's beautiful when you can look at that and say, yes, this used to be a tree. Now it's here for support of the barn. It is fulfilling a function, and it's held together with an awful lot of cells in there and it has strength as a whole and they are all stuck together because of cohesion, fulfills the purpose, and I admire it because it is just answering to that what is the necessity for that kind of life existing and even at that, it's an inanimate object. Still it interests me and it says to me, It is beautiful that I can function in the way I ought to function. And then I translate that into myself. What is there in me that at the present time functioning in the way it ought to function? Then I consider myself, and most likely I will worry but there are thousands, hundreds of thousands of such things. The world is filled with it. Mother Nature provides you with all kinds of such opportunities if you just have an eye for it, all our senses are.

Look at the crystal, look at the kernal of sand, look at ice, IF IT COMES or snowflakes or look at water how it flows through a little brook. Look at rocks how they are formed, look how marvelous it is when a person walks, and you look at his feet and how he actually has strength, look at the totality of your ~~physical~~ physiological body, your wisdom of it. You see what is taken place when you hear; what actually is taking place in the ear drums and translating it into some kind of a concept in your mind, or the balance of your body or whatever, I don't care what it is. You can look left and right, up and down, forward and backward, all around you there is beauty of that kind that can remind you ~~for while~~ PROVIDED you are sensitive and you want to have it enter into you. You don't even need anyone else for it. You can do it all by yourself. Look at your hands and see how marvelous ~~they are~~ it is formed — how dexterous it is, look at your own reflexes, when that which takes place when you sit in the car (and there is something on the road) and all of a sudden you turn the wheel, look at the stars at night, look everywhere and then you see other human beings behaving the same way as you ~~did~~ do and when you say, how wonderful, and then you say there ~~for~~ are relationships even and there is caring if I wish and there is myself I care for and all of that all of that makes a philosopher out of you, and if you continue to philosophize about that maybe you become a religious man. The world is filled with many, many things, a number of things -- all right -- yes.

Judith: MR. Nyland? MR. Nyland: Yeh — who is it? Judith: Judith — MR Nyland: Yes — Judith: This is a statement not a question, I went over the weekend with my daughter, we went to see the Wolfe house, and we got a tour, somebody was there and showed us so and so did this window and so and so did this door.

Mr. Nyland: What kind of house was that.

Judith: The ~~kind~~ house ~~the~~ construction was building. I have a point to make. I took my daughter with me and she was very impressed and as we drove around I began to point out other places that I was familiar with. I saw places that the construction company had built, that the alteration company had altered, ~~the~~ electricians had wired, that the plumbers had plumbed and I went on from there and I realized how many other businesses there were, ~~and that I might~~ walk into a house someday that would have a pot in it that came from our pottery or see a stranger wearing earrings ~~that~~ were ours and it was as if something dropped away for me, and I began to see how big what we are doing is and I think it helped me a great deal and I wish people would do that.

Mr. Nyland: Yes, it's a good statement Judy. It's a statement ~~which~~ ought to make ~~people~~ very humble, because it is a beautiful thing when people really wish to Work, and this is only on a material plane, only as far as ~~business~~ activities are concerned ~~of~~ which we are busy and we perhaps make a little money. Transfer that to the next story, that is to the second story of one's own building. That is where inner life starts to build, that is where the possibility of impartiality. Compare that ~~to~~ when people start to work on that, when they start to construct the "Kesdjanian" body, when they put furnishing in it which we have made because ~~of~~ a beautiful for the functioning of such emotional states; that the ability of a man to actually live with that and not necessarily be bound so much by the material forms, that is only the second story, but the 3rd story where the soul ought to live, is really much more beautiful - becaue it has a freedom which we don't know about, and it has a contact with the universe which we usually dream, hoping that it

might exist and then in that kind of reality it is in evidence. That is the aim of a man to really see how can he reach it, the highest story for himself so as to be able to live there and to transfer gradually all impulses of life ~~of that~~ to that particular part where he has to gain his freedom. It's right. Children can start with that in admiration for what exists and not to be too critical about what doesn't exist as yet, because that which doesn't exist for them should be an indication of that perhaps, of what can exist for them later. A different form and a different quality and then they will have some desire to see what is ~~there~~ beyond all activities, as I said many times. It's right, Judith, life is most beautiful. Elaine! ~~It's Elaine~~ Ms. Nyland?

Elaine: Mrs. Nyland, yah- Last night, I had an experience after the meeting and I think it finally helped me to formulate a question that I've been asking in bits and pieces over the last couple few months and it relates in part to what you said I believe to Manuch, only for myself I formulatec it a little diffefently. I stopped my car when I got to my house and I was feeling a little bit depressed as I hadn't been able to talk at the meeting last night. I was just unable to say anything even though there was a few times I had something to say, so I decided not to jump out of my car and go running down the hill to my house. And I just sat back and relaxed and let my head go back on the seat and I looked up and my eyes saw the moon and some kind of a planet or a star and it moved something like a blockage inside of me which was just my own emotional experience. It wasn't related; and it was very powerful and I got out of the car and I felt very related to everything. I felt like I was a member of the universe, and I had something I had to do to be there and I made many work attempts on the way down the hill to my house. I felt there was something present

to me and I also felt that there was something inside of me and that I knew something new about myself. And afterwards thinking about this, I realized that the question I had ~~been planning~~ planned to ask you is that I want to have totality of experiences. I know I'm capable of emotional experiences and I know I'm capable of working and having a result, in that way but experiences like last night seem to come in an accidental way, but the totality of it ~~and~~ the fact that there was an emotional impetus and a wish and an ability to work and a result and I ~~really saw~~ is something I saw for myself could really be what work could be, not just a little emotion or a little knowledge of something, but I realize I really don't know except by accident how to have this totality ~~of~~ for myself ~~in relationship to~~ with relation of my work and myself and something larger.

Mr. Nyland: Elaine, it will come. Just continue the way you are doing when the realization of whatever now exists for you in the form of feeling or emotion, in the form of your body, the admiration that one can have and of the yes that one wants to say to the aliveness of life itself. It is not necessary that one wants to formulate too much, surely not in the beginning when there is enough of that kind of intuition, ~~of which could exist~~ or that kind of understanding that is really a presentiment of that which one imagines could exist already without being able to architecturally draw it. The step towards the formation of the soul is based on the realization of the existence of the physical body, first, and then ~~the~~ an emotional state and the kesdjanian body gradually will help to formulate much more for what is necessary for the soul, but you see you don't need your mind really for that kind of formulation, ~~that~~ the mind in the formulation as we know it belongs to the limitations of the earth. As far as the knowledge if you can call it that knowledge of a certain kind belong to the soul level which really from

from our standpoint ~~sense~~ is called understanding, but from the level of the soul it is simply a knowledge-a knowing-a real ~~scincia~~ scientific, Scienca- of scientific facts of existence in which there is no further definition necessary, there is a concept immediately understood for whatever it is with all the ramifications it belongs to. This kind of communication within the brain, ~~it~~ is then not necessary to go through all kind of little thought forms, ~~all~~ that, or that when is known is immediately known ~~in all totality~~ as such totally in all its different consequences of relationships, that is what is meant by omniscience. Such a state will gradually develop when there is a desire on the part of one's Kesdjanian body to look for the possibility of further insight and description of that kind not necessarily in words, but in a kind of a language that is written up in the sky in the form of the moon and Venus which was there last night, of giving you at that time an insight of an existance of some kind of a universe, we say kind of a universe of a universal existence without any particular limitations in which even space and time do not exist ~~at all~~ any more because we use such words only to indicate ~~such words only~~ something as a concept. When that totality exists all the different concepts disappear, ~~it is to~~ and the whole thought that is then that you keep on looking and to look at that what is there ond let it penetrate, let it take hold of you, ~~let~~ it change you, ~~let it~~ and convert within you this particular knowledge which exists ~~even~~ that further regarding the physical body and then the emotional body and gradually will become knowledge of your soul. More and more one becomes religiously inclined, in seeing the totality of all things existing and the recognition of what is within oneself as belonging in principle to that and being actually the same as ~~which~~ that what is a totality in a the more and more one contemplates and meditates, thinks about it and feels about it mostly feeling about it, mostly expanding one's feeling in the direction of wanting to include all forms of life existing

and all love of mankind and love of God, with that one continues as the background and against that I make an embroidery of my life in the best way I can. The background is God, that what is embroidered is me, that is what becomes as it were an embroidery against the prospective which are given in infants, and for that reason I simply continue to be what I am in the best way I know how without any further questioning of it and a great deal of patience. It will come, don't worry.

Jim: Mr. Nyland, when I talked to you last night you asked me to speak to you during the meeting today. It has to do with what I experienced (when I speak) during the meeting and the relationship I see between that and what I could possibly do for myself in my work and I was asking you for some kind of particular, definite thing that I can do for myself, because I see a certain kind of, I see similarities between what I experience during a meeting for instance and what I experience any other time.

Mr. Nyland: Yes, sometimes Jim, one want's certain things to exist, because you believe in that kind of an existance so that it will be a help to create further stimulus for yourself. Many times one goes to a meeting hoping that you will be fed, and sometimes at a meeting the kind of food that is taken around when presented is not always right for oneself because many times that what you wish is very specific, when it has to be satisfied in that way and no other kind of food will do. If it doesn't happen in the meeting you feel, of course, disappointed. In ordinary life one has exactly the same problems. Sometimes you look for the kind of food that you know would be useful for further growth, and you cannot find it really because you don't know where to look and therefore the disappointment comes when you start looking you don't find it there, and you cannot understand why it cannot be found, because

your sincere in your wish and still you don't know enough as yet to know in what direction you must go in order to find it, that requires of course, patience, it is patience for oneself to see what can grow up and then there is more wisdom added more and more so that you will more and moe will know in what direction you can find something that is really satisfying and during this period of patience you have to take your chance, you have to see what can be and what may be given and if it isn't you have to safeguard yourself against the disappointment or frustration. It's the same way with the group we wish sometimes with the group to have a certain level and then when you come away from it you find that you have fallen in between somewhere and lost yourself, because, the group did not have that level and you were looking for something that could stimulate you and, of course, your disappointed, the patience and during the time of being patient has to be used for the foundation within oneself for the creation of solidity, so that when there is a disappointment one must withdraw to one's own little ivory tower within one's essence, and then there knowing that the exchanges are much less, and the impressions that one can receive are, of course, very much reduced, that there is one particular point in which essential qualities touches on that which is much more of a reality of the magnetic center existing, and so that the disappointment which one otherwise would feel, because, it is not satisfeid from the outside world as it were or it is not satisfied from one's own mind, you have to find in another way, you have to withdraw within yourself so that condition of your emotional state, but then you have to be very sensitive to be able to find what is really essential quality in that Essence. It is not so easy to look in an essential state for one's Magnetic Center, because, I think it is hidden, and it doesn't want to show up, and you might say Magnetic Center has

already been dissappointed so often. I think in the very beginning it started out with all kinds of hopes of being set free again very soon, because magnetic center has put into ~~present~~ prison when you were a boy, and I think in the very beginning this particular desire on the part of the magnetic center is probably stimulated by the fact that it didn't know why it was born, why should this life be in this boy when it came as it were from much greater freedom, and the realizaton which may be due to a little bit of lack of understanding on the part of this magnetic center has that kind of a quality is that is not expessed clearly or immediately upon birth, it has already started to become covered up. It keeps on going for a little while remembering how it used to be and the state of a little child being uninhibited is still in contact with that ~~which~~ what was really much more aliveness and much more freedom than what it has at a later date, so ~~that~~ when one want's this magnetic center really to start to function you have to overcome the dissappointments of this magnetic center. In the beginning it hoped that it would be set free, but very soon it is not set free ~~and it~~ and it stays in present much and much longer, and it starts to worry a little bit about it, but, the case you might say doesn't come up for court. All it is is in prison and it stays there, and it cannot do anything about it, because, there's no particular contact with any lawyer in the outside world, which will take up the case, and almost I would say in many cases magnetic center and the existance of it is forgotten. It is forgotten in the sleep of a person. He doesn't know any more that there is something quite lovely and wonderful within himself and that's why I say even if it is found in an essential essence, there is very great disbelief on the part of magnetic center. For instance in I wishing to reach it, this magnetic center will say "How do I know that you are the one to free me. What kind of credentials have you. How do I know that you are the right kind of a person to tell

me abou t freedom. My hopes have been so often and they have been disappointed so many times, that is a struggle you see, within oneself, do I reach a magnetic center which is still willing to be set free. It does require on the part of oneself many different ways of trying to find out how can I adapt myself to the conditions of Magnetic Center itself, so that then there is aroused in that Magnetic Center the continued wish to be set free. It is not so easy. It is not that one assumes and says, "Oh, but I love you," that the other person will love you. Much and much more is necessary. Simply the statement "I love you" is equal to that of Parsefal going to look for the golden --- Holy Grail. ~~but that does not mean I've~~ I + doesn't mean it has found it and when it ~~is actually~~ has been found, so called, is it ~~really~~ actually the Holy Grail? Has it any desire to answer to the prince charming? Is it really that kind of a wish that even at that time is not too much disappointed but still wishes to be set free. ~~in the~~ With other words, can it respond to above in a certain form which is then meant for that as it were, for the existence of Magnetic Center ~~itself~~ Itself, in accordance with the rules of that which belongs to eternity of life. And you see, these interpretations that do come and lead to disappointment, all that are there when on expects certain things when they are not there as yet andsometimes it's extremely difficult to take whatever there is and to extract from it just at least a little but so that one can soon grow up. And then if one doesn't do it you're disappointed and I say you withdraw, but if there is in the solidity the possibility for oneself indicating in what direction I should go in order to find eternity because, you see, that is the idea of ~~that~~ Magnetic Center, the freedom from space and time, the freedom from time and the ~~the five~~ senses I experience a moment. Even if I could indicate even a little bit that in that and that direction we ought to go because you have ~~I've~~ tried this and this and this

and it doesn't work. Try again and again and again, if you wish - that kind of determination for oneself one should have regardless of whatever the experiences are that you do have. And you are then free from your own disappointment because, you say: well, most likely that is the way it has to be. I accept also that the way it has to be, the way it apparently seems to be, I take that what apparently seems the world and what kind of world that influences me in a certain way, I also take that. I take the people around me and that attitude towards me for whatever they are, I also will accept them ~~for~~ the way they are without wishing them to change, because I don't want to be disturbed by my disappointment in them.

You understand that?

Jim: Yes, I understand.
Jerry: Mr Nyland, it's Jerry Bennett
MR. NYLAND: Yes.

Jerry: _____: Mr. Nyland, I've heard you say that if one doesn't have the wish, one shouldn't Work. And it made me think, because I never ~~feel~~ for myself, view it that way. I view it that sometimes it's very easy for me to Work and I can Work often. And other times it's very hard, but that I try to Work as best I could whenever I can. But then I think that perhaps that's a stubbornness of mine and that I think roadblocks in my way.

MR. NYLAND: If you can Work and it is easy, I would not as yet call it Work. I think it is a beginning, I think it's very necessary. Work does require a super effort. It is exactly when the things are difficult, when there are many obstacles, that Work will be more rewarding. But there is a whole range - the possibilities of Work which I can call Work and also the possibilities of results which are all going to be different in accordance with the intensity which is required when I say I Work.

I simply say: Don't Work when you do not have a wish. I think it is far better to accept oneself as not wishing, to accept oneself as not being

interested; or even accepting oneself when there is a so-called wish when you cahnot Work or you cannot find the time, or when you feel it is impossible to Work then. All of that has to be accepted. Even I say I would like to Work but I really don't - and that I say to myself: You're hypocritical because if you actually wanted to Work, you would Work. And you don't do it so don't talk about it. You don't wish to Work. I accept that. I say I would like to Work, but so and so and so, and I'm lazy. I accept the fact that I'm lazy, and I have no interest in WORK, that is my unconscious state. That is the way I am asleep, and I want to admit that I am deeply asleep sometimes and that nobody can poke me in the ribs and wake me up, and that I don't listen to an alarm clock, and when the alarm clock goes off and tells me I ought to get out of bed, I don't, or if I do go and stop it, and I go back to bed again. That's the way we sleep, and we use that terminology of sleeping, of not being able to see that is what is meant by sleep. And when one Works, one has an "I" to be able to see. That is why it is called 'I', in our sense of the word eye. The Third Eye, I called it every once in a while, or there is the reality of the totality of myself which I call I as a man. And so I still believe it is far better, that I don't make any little bit of attempts which don't amount to very much. But when I really want to Work, I want to Work for a very definite reason. And when the reason is not superficial, there is a chance that I will maintain it and wish to continue with it and want to deepen it and want to extend it. So, it's quite right if there is no wish, don't work, forget it; but, if I live with that statement and I say constantly, yes that is work, and I see other people make attempts, but I don't and I'll be damned if I will make an attempt now and so I live tomorrow and I say the same thing, I say no I want to stay unconcious, do I realize what I mean by that, that is if I don't Work I will stay unconcious, I will stay asleep, I will value my sleep, I will value my sleep, If I start to think about that, then I say what

is it really that doesn't want me to wake up even to the fact that I am asleep, then it becomes interesting, because I don't want to live really in that kind of a condition, I want to find out why I am not interested enough to be able to say when I wish to work, I work now. Why do I postpone it. I say good , it's the condition of the earth, ~~yes it is~~ and the condition of the sickness of tomorrow. It's the condition of my unconcious state, ~~in~~ the depth of my sleep. I cannot be aroused, ~~this~~ is my lack of interest in understanding that I am made up of on outer life and an inner life and a magnetic center, it is lack of my realization that I belong to something of a universal nature. I just see what happens on this earth and that's me, and I have no interest in even thinking about death, because, I will die ~~anyway~~ anyhow so what's the use thinking about it, I don't have to do anything about it, it will come, and whatever other kind of excuses or reasons there are I keep on dealing with it, but, ~~let's~~ say this, if I am a person who is alive, who really feels at times that he has to express his aliveness, if there is an interest in the existence of myself ~~somehow or other~~ sooner or later I will come to a conclusion that I must face this particular problem, which way am I going? and it becomes very important to understand that, because then I will not take that what I am doing just as ordinary life, eating, sleeping and drinking, what is there and I read about the soul and I read about Kesdjanian ~~body~~ and I read about Gurdjieff and I read about Ashiata Shiemash and all the different things start to affect me just a little bit to the extent that I allow it, ~~and then~~ until it starts to ~~gnaw~~ gnaw at me, until it starts to leave me little bit uneasy, until it all starts to crystalize out as little Anulios, which start to function in me and does not allow me to sleep any further, and then there is a love of ~~God~~ humanity and then I say "By God I have to do something about it." I can afford to wait for a little while, because, I'm still young and it doesn't matter,but sooner or later

there will have to be made a decision by me, and I will say that when it does come I will want to be prepared to be able to make a decision, so that then if I wish to work I know why I want to work, most of the time we only work, because someone else says we ought to, and I don't think it's very good. It is nice every once in a while, sure, it's like having a little look at a piece of cake and licking it, the little substance is eating the cake then I know and I ought to get sick, you understand, Gerry?

"Gerry" - Yes, Sir.

Mr. Nyland: Yes, when Richard ~~Mr. Nyland,~~ (no name) You just mentioned to Gerry about a little bit of attempts, I'm not quite sure what is meant by that, but in the course of a day for me when I'm in the midst of my work day, my attempts even when they're very honest can't generally last more than 15-20-30 seconds and I can keep as different points keep bringing that back, but, Mr. Nyland: It's all right, Richard, I'm telling what is more effective and what it ought to become. In the beginning when one is very much asleep, just a little moment here and there and a small attempt is all I can do, but, let me illustrate. If I want to kill bacteria, and they are subject to temperature, they only are killed ~~by~~ at say a certain temperature of say 70 degrees, centigrade, it does not mean they get killed when I heat them up, up to about 35 or 50. They just still stay alive. They have to be up to a certain point then they get killed. Then I say for myself what are the different things that have to be undone, the conditions of my unconciousness and the different crystalization that have taken place, the different habits and so forth, they are alive in me. If I want to kill them, I have to give them either a good shock or continue exposing them continuously to some kind of a force which will enable them to kill them, and it does not help me if I just every once in a while take the fact that they are there. The advantage of doing work even in small amounts is that I acquire

dexterity and the right kind of an attitude towards work, but, for effective work I say there has to be that super effort, there has to be against the grain and just exactly a little bit at the point where I would give up to continue just a little bit more, then it will be effective. I learn gradually how it should become, I know it is necessary to live much more with the idea of an I than I do and I strive towards it and I try to create conditions, I try to create within myself much stronger desire ~~to do it~~, and after some time it will take hold of me, after some time, maybe, a long time, this I will want to stay with me, because I make that effort all the time and the I will stay with me because it feels at home, that is the change, ~~that is~~ then I am over the temperature of 70, then at that time my particular habits and all the rest what I call unconcious aliveness will not any longer be tolerated with. You understand what I mean?

Richard Cohen: Yes, I want to ask you about one other thing that I do that is kind of related to that, is when I notice that I can't, when the attempt is gone, and that, that I'll have to wait until I'm ready again or that I'll just have to attend to my responsibilities some more, I rather then just like completely having to drive back into something, I can sometimes for a short period of time like maybe five minutes or so, try and be if I can, ~~if I can~~ go about what I have to do attentively, but, almost like I'm existing in some kind of silent vacume, Hm, ~~I can~~, which sort of keeps me in a kind of condition that when the opportunity arises I have a better chance to work again.

Mr. Nyland: I think that's right, you keep a pilot light, you keep something going, you keep a little bit of a wish, then all you have to do is to kindle it, it's like fire that is kept going at a low flame, it is right, that is what one gains by it so that you don't have to start all over again. You know you ~~shouldn~~'t keep your car running at a low speed, it's much better cause you don't use as much gasoline,

~~if it is~~ as stop and go, that is when you stop it, then have to start it again that uses up the energy, so that if you can keep it at a low level, even if it may not be as effective it has a very definite advantage that there is already a little momentum, a little machinery, a little bit of something that is already in movement and that is what one tries to maintain, but, you see during the day there are so many different experiences in which it is impossible to work, ~~that will take place~~ definitely not in the beginning and for a long time one cannot, I ~~will~~ have explain ~~that~~ it sometimes. It is not the right time even to wish to work then, but simply ~~put~~ get it away until there are other opportunities and there are, not during your ordinary work maybe, physical work particularly, but when the time one gets up, the time one ~~gets~~ comes home, and of course, during the day there are enough opportunities that if I want to work I can work; but don't do it at the time when I am engaged in certain things that require special attention and must concentrate on it, we talked about that I have -- it on Tuesday when I have to hammer I cannot do it. I can stop , I can break habits, I can break mechanicality, and as for one moment I can have an insight into myself. I can even be objective about it, but, it is only to get me the continuation of that kind of a taste so that I don't forget, but, the real wish for wanting to work is a concentration or something that can take place in conditions which are more conducive and I have to find ~~out~~ those first. When I get up and when I eat breakfast and when I go to lunch, and when I come back and I get in the car and I start the car and I'm not in a hurry, and I want to do this, and I carry things up the stairs and when I sit down for a moment, and I smoke a pipe, or whatever it is, those are the times I don't get averted because of other people interfering with me, or my work does not require attention, because there is no particular work to be found, but those are the times when I get up out of this room and walk over to the car in the parking lot, that's the time. And it's

definitely longer than just the flash of a moment, the opportunity is there, we don't use the opportunity as there already are given in a very simple way. I've said many times we always want to try to do it at a time when it is almost too difficult for one. We eat too big a piece, you know, be satisfied with little crumbs, at first, that you can handle. All right.

John Osher: Are those little attempts that don't reach the temperature needed, are they wasted?

Mr. Nyland: No, they're not wasted. They're little deposits in the bank. They all help to bring up your account to the time when you can draw checks. They're not wasted. They give you an ability a certain dexterity, there may not be an immediate result of reaching a state of consciousness, but they are all going in that direction. They are supporting cells for those cells that can reach consciousness. All right, you see what I mean. It all belongs together. I want to ~~be~~ make sure that the totality of myself becomes interested in my wish to Work. Everything that I am with my whole body ought to be interested in that kind of an idea that it ought to be free from that ~~which~~ what ought to grow up. The whole body has to help to make a place, a birthplace for that what is my emotional and my intellectual body. It has to become as it were a servant to the possibility of something that is now potential. And so I don't want anything of myself, my body particularly, not to know about it even if it cannot help at least it belongs to it. My body becomes the creator for the possible development of my Kesdjian and soul. And so everything has to be in it. So every little attempt will help. But it may not be the essential part that will help, Maybe just supporting but it is necessary for support. Real Work is done by a certain functioning of a feeling in an emotional state and of a certain functioning of the mind, ~~in the state of awareness,~~ that is where work takes place. All the rest of myself is looking towards that in order to see that it would not interfere that it goes in the right

direction and all the time hoping that it will achieve certain things in relationship to that what is most important. You understand that. You see, I can belong to the stars without becoming a part of the constellation. There is an awful lot in the Milky Way as you know that are not stars really but, are just that flicking little bits of lights, and they all form the Milky Way. All right.

Idell: Is Anulios born of the subjective mind, does it exist?

Mr. Nyland: subjective or objective?

Idell: subjective

Mr. Nyland: subjective only belongs to the small way to that what takes place on the earth, all the other conditions are crystalizations which belong to the cosmic ---------- and then that is in that particular crystalization they are subjected in regards to that world, everything that has to do with going up towards the Sun absolute we called objective, the direction of objectivity, the direction first, Anulios is an expression of subjectivity in a form of life the wish to maintain themselves the way they are and not as yet chrystallizing out such an expression of life coming from the Sun Absolute wanting to be expressed in a certain form in order to create a condition on the Sun Absolute to be able to seek impermanency without having a chance that it will die. I hope you understand that. It's a difficult concept.

Idell: I'm not sure

Mr. Nyland: You cannot have involution without evolution

Idell: Can I be crystalized into a form in a

Mr. Nyland: There is a certain law that must take place going forth from that what we call the center of the universe, which doesn't exist. But as a concept it is very good to use it as a symbol of something flowing from one place to another. We talk about negative and positive absolute and then ending up in absolute per se, that is whatever there

is as totality. That eliminates this question of goingfrom one place to the other. But if we want to explain the different crystalizations which have taken place in your cosmic ray, then we have to assume that it ~~xixxx~~ goes from one place to another, and in that sense, that what is Anulios is going in a certain direction away from the Sun Absolute. But that current, as it were, or that force, cannot exist unless there is another returning force which then causes a state of equilibrium in any kind of crystalization. So Anulios has a very definite function of reminding one that one should evolve in order to produce equilibrium. You cannot, you cannot conceive of any current just existing in one direction only.

Do you see the difference in-

Idell: Yes.

MR. NYLAND: And for that reason you have to have evolution. Anulios reminds one that something else has to exist, but this form of aliveness of Anulios is pointing in a different direction and by that direction it indicates what is the right direction for the evolution towards the Sun Absolute.

Enough philosophy.

Idell: It's not really philosophy.

MR. NYLAND: No, it's alright.

Idell: It's a question.

MR. NYLAND: Yes, That's right, thats right. And keep on thinking about it; what is the meaning. We ta lk about many of these things. We talk about crystalization for what points of life, about certain states in which one is which then become subjective in that kind of surrounding. It is very good to consider it and what Anulios is within one's behavior, that what is really the growing point or that what is the form of one's behavior which then as an alarm clock can remind one that behavior

that what is really the growing point of that what is the form of one's behavior which then, as an alarm clock, can remind one that behavior has to be followed up by essential and essentiality of essence.

Idell: Is it possible that that, that in my case I have a sense that that--this has been projected out into other things and it's these...that's my question of subjectivity, that it is not within me but, in a sense, a way of seeing what is in form around me, and, like it sets up new associations, and I--it's like it's always there and it gives me a great deal of awe and it changed me from what I previously considered (faith/fatal) and home into what I really think is breathing.

MR. NYLAND: Yah, I think that's right. But the reality is--is really the equilibrium for yourself. Because that 's a new way of understanding oneself, that one has to have that what opposes what is a degradin g or destroying influence. Otherwise it isn't life, you see? And that what takes place then as the two affecting (as it were) each other, is of benefit to me, because when I become a neutralizer regarding those two forces, this gives me the freedom to be away from DO. Not to be part of either involution or evolution, but actually the growing away from it as we sometimes express by going towards the Sun Absolute. All right?

Idell: Yes, thank you.

MR. NYLAND: Have we practical questions or something that you can make up your mind about now, for this afternoon? What you really would like to do if, if you could, as if you actually could consider yourself being busy and doing things. You're living again part of your life this afternoon and you are using up time and energy (and) opportunities. To what extent can you use it so that you add a little bit of a break again and again to the Kesdjanian body? To be able to see what are (the) influences to which you are subject, and to translate them into something that is of

use to you, and it doesn't run down the gutter. Because many times that's what we are. We just are a little transforming machine, and we don't profit by it because we have to be kept alive as it were for the maintenance of the Moon and Anulios. But Anulios, in itself, has to tell you that there must be a definite reason why you are a little conversion machine, why mankind exists. Andif you don't want to understand it, you go in the direction of the involutionary law. Something in you, this afternoon, has to oppose that. That you do not accept life the way it is always presented, but as life, that you try to understand within yourself, of something that can give you more reason for wanting to exist, and for wanting to live. And you get that by starting to express it.

When you are in a state of a little laziness, you must use your body. It is not a question of trying this or that or the other; use your body in a very definite relationship which you establish between your mind and your body, so that part of your wish goes into that kind of a desire to establish something of a different kind. That is, the existence of a relationship which has a meaning. The meaning for that relationship is to acquire knowledge of yourself and to have a function of awareness in your mind. That is what you should do, not simply say, I cannot do it. You have your body, and very little is necessary to see that this body is , at the present time, active in some way or other. It is not so difficult to have something else become aware of that. So that you don't go through the little formality, nowI have to create and 'I', now I have. Wake up. That's what you tell yourself. Here I am. This is my body. AndI say, I am, I'm doing this and I'm doing that. I don't want to beinvolved in what I'm doing, but I becomeinvolved in the fact that I exist. You have to tell yourself that many times. Say it, for instance, a half an hour, you say, ten, twenty, thirty times : I am. Very simple. Take a deep breath. And you say yes, I'm not lazy. I want

to find out what I am. I know I am. But what for? Andyou can start thinkin g about it. But maybe you're busy and doing some other work, but at least as I say, you keep it warm. Look at this afternoon as an opportunity, again and again, and in a very simple way and not to be discussed, a nd not to show off . Become very humble in whatever your abilities are, and don't get any kind of self-love mixed with it, any kind of selfishness, any kind of vanity. Just simple, what you do with your body. And something that can watch you, and that a watching becomes impartial, and that it is taking place when the observation takes place as awareness.

Those are such simple things. And you can addto it and then it falls off. You keep on trying to be aware; it isn't there, but you make it aga in, a little less partial, a little more impartial, just acceptance. That's what I am. Even simultaneity disappears if you keep on thinking it interferes. But you try, time and time a gain, as you sit, as you make movements, as you do this, this and this with your hand, whatever it is, is movements; it reminds you of your aliveness. And whatever there is alive, you accept if you can say, thank God I am. It is good. Say it sometimes during the afternoon. Now you see, that cat is alive too. You know that a cat says, I am. # So, a good afternoon now. Take care.

END TAPE

Trans: John Estridge/
Katha Maslow
ROUGH: various
proof: Mollie
proof: